

భక్తి స్తోత్రాదిహినేషు దయాపాంగో న సర్వథా  
అత్ర వః కథయామీష్టమితిహాసం పురాతనమ్ ||--1-23

भक्तिस्तोत्रादिहीनेषु दयापङ्गो न सर्वथा  
अत्र वः कथयामीष्टमितिहासम् पुरातनम् ||--1-23

*Bakti stOtrAdihInEshu dayApAmgO na sarvathA*  
*Atra va@h kathayAmIshTamitihAsam purAtanam—1-23*

Less blessed are those, who are not devoted and do not offer prayers in praise of the Lord. In this connection, the great sage *sUta* narrates an old story to impress the importance of devotion.

యస్య స్మరణమాత్రేణ భక్తిర్విష్ణుపదాంబుజే  
వాయుశిష్యో దేవశర్మా విష్ణుభక్తో జితేంద్రియః ||--1-24

यस्य स्मरणमात्रेण भक्तिर्विष्णुपदांबुजे  
वायुशिष्यो देवशर्मा विष्णुभक्तो जितेन्द्रियः ||--1-24

*Yasya smaraNamAtrENa BaktirvishNupadAmbujE*  
*vAyuSishyO dEvaSarmA vishNuBaktO jitEmdriya@h-1-24*  
The sage *sUta* was talking to *Saunaka munis*:

“I am going to narrate to you the story of a devoted person, called *dEvaSarma*, a student of *vAyu dEva*. By hearing his story, your mind gets fixed on the Lord *SrInivAsa*’s glorious feet. The person, *dEvaSarma* was a strong devotee of Lord *SrIvishNu* (Lord *SrInivAsa* is no other than *SrIvishNu*)”.

తపస్వీ బహునిష్ఠవాన్ సర్వదా విష్ణుచింతనే  
మమతాహంకారోపశ్ఙ్ఖ్యో విషయేషు విరాగవాన్ ||--1-25

तपस्वी बहूनिष्ठवान् सर्वदा विष्णुचिंतने  
ममताहंकारवज्यो विषयेषु विरागवान् ||--1-25

*tapasvI bahunishThavAn sarvadA vishNucimtanE*  
*mamatAhamkAravarjyO vishayEshu virAgavAn—1-25*

The devotee *dEvaSarma* was always involved deeply in the *tapas* (austerity, meditation, penance, etc.) aspects as proclaimed in the *vEdAs* and *SastrAs*. He was always immersed in thinking of the Lord *SrIvishNu*: “The Lord always protects us”. With such a devotion, he was able to conquer ego, jealousy and attachment.

షట్చక్రవిజయీ శాంతః షట్టరంగసుభంగకృత్  
కుటుంబే న మనఃకారీ దారిద్ర్యతీడితోఽపి చ ||--1-26

षट्छत्रुविजयी शांतः षट्तरङ्गसुभङ्गकृत्  
कुटुंबे न मनःकारी दारिद्र्यतीडितोऽपि च ||--1-26

*shaTcCatruvijayI SAmta@h shaTtaramgasuBamgakR^it*  
*kuTumbE na mana@hkArI dAridryatpIDitO@2pi ca—1-26*  
The sage *sUta* was talking to *Saunaka munis*:

The great devotee *dEvaSarma*, had managed to overcome anger, desires, greediness, and jealousy, ego, pride and pomp, as well as attachment (usually called six causes [*arishDvargAs*] which makes one very unhappy). He always thought “Happiness and unhappiness are given by the Lord as per one’s own good or bad deeds (*karma*)”.

Hence, he cultivated the great quality called *Samam* (patience, perseverance and balanced attitude towards worldly things in daily life) even though he was extremely poor. There are six varieties of suffering (called as *shaTtaramg*) in one’s life. They are caused due to craziness after food and drinks, sorrow, attachment and aging (due to old age) and death.

He managed to get over some of them. He developed a steady mind on the Lord with an attitude of detached outlook towards his wife, family and worldly things.

భార్యయా ప్రార్థితో నిత్యమ్ దారిద్ర్యాపగమేచ్ఛయా  
బో నాథ! హే పతే! స్వామిన్! ప్రసీద కరుణాకర! ||--1-27

భార్యయా ప్రార్థితో నిత్యమ్ దారిద్ర్యాపగమేచ్ఛయా  
బో నాథ! హే పతే! స్వామిన్! ప్రసీద కరుణాకర || --1-27

BArYA prArthitO nityam dAridryApagamEcCayA  
bO nAtha! hE patE! svAmin! prasIda karuNAkara!—1-27

The sincere wife told dEvaSarma “O beloved husband! Great person, ever involved in deep devotion to the God! My kind-hearted husband! Please have pity on us and pay attention to get rid of the poverty facing our family”

క్షుధయా పీడితా బాలా స్తవ పుత్రాశ్చ కేవలమ్  
న శక్తాఽహమరణ్యేషు కందమూలార్జనాదిషు||--1-28

క్షుధయా పీడితా బాలా స్తవ పుత్రాశ్చ కేవలమ్  
న శక్తాఽహమరణ్యేషు కందమూలార్జనాదిషు || --1-28

kshudhayA pIDita bALA stava putrASca kEvalam  
na SaktA@2hamaraNyEshu kamdamULArjanAdishu—1-28

“Your children are starving for want of food. I am incapacitated to go to the forest and search for potatoes, etc. (kanda mUla), fruits and vegetables”

రక్షకో మమ నాన్యోఽస్తి శిశూనామ్ పాలనేఽపి చ  
కృపామ్ కురుష్వ శిశుషు విజ్ఞాపనమిదమ్ శృణు ||--1-29

రక్షకో మమ నాన్యోఽస్తి శిశూనామ్ పాలనేఽపి చ  
కృపామ్ కురుష్వ శిశుషు విజ్ఞాపనమిదమ్ శృణు || --1-29

raKshakO mama nAnyO@2sti SiSUnAm pAlanE@2pi ca  
kR^ipAm kurushva SiSushu vij~nApanamidam SR^iNu—1-29

“I do not have any other person as my protector. Nobody else is there to take care of the children. Please take care of them and pay attention to my words.”

కులస్వామీష్ట దేవో నో జగద్రక్షణదీక్షితః  
శరణాగత సంత్రాణః శ్రీనివాసస్సతాం గతిః ||--1-30  
పాలకో హి బహునామ్ చ భక్తానామ్ భక్తవత్సలః  
తల్లక్ష्మీపతిపాదాబ్జమ్ గత్వా తత్ప్రార్థనామ్ కురు ||--1-31

కులస్వామీష్ట దేవో నో జగద్రక్షణదీక్షితః  
శరణాగత సంత్రాణః శ్రీనివాసస్సతాం గతిః || --1-30

పాలకో హి బహునామ్ చ భక్తానామ్ భక్తవత్సలః  
తల్లక్ష्మీపతిపాదాబ్జమ్ గత్వా తత్ప్రార్థనామ్ కురు || --1-31

kulasvAmIshTa dEvO nO jagadrakshaNadIkshita@h  
SaraNAgata samtrANa@h SrInivAsassatAm gati@h--1-30  
pAlakO hi bahUnAm ca BaktAnAm Baktavatsala@h  
tallakshmiPatipAdAbjam gatvA tatprArthanAm kuru—1-31

“Our beloved Lord SrInivAsa is famous as the Protector, the Shelter (SaraNAgati) for the poor and needy people. He shows compassion towards the devotees and takes care of the devotees. This fact is well known since ages. Please get hold of the divine feet of the Lord and pray for His Grace”.

One can dwell on the word *SaraNAgati* for ever. Several elaborate explanations and *stOtrAs* related to the powerful word *SaraNAgati* are available in the literature dedicated to spiritualism. However, the word *SaraNAgati* is explained briefly as:

Thinking that the omni-potent Lord alone is the shelter and protector, one should surrender himself to the Almighty, the Lord in mind, word and deed (i.e., *trikaraNa Suddhi*). This aspect of behavior of an individual is called *SaraNAgati*. The same thing is expressed in *BagavadgIta*-- the Lord *kR^ishNa*, teold *arjuna* “*sarva dharmAn parityajya mAmEkam SaraNam vraja*”

తేన ప్రీతో భవేత్సద్యః తతోఽస్మజ్జీవనమ్ భవేత్

ప్రసీద త్వమ్ దయాసింధో దయామ్ కురు దయామ్ కరు ||--1-32

तेन प्रीतो भवेत्सद्यः ततोऽस्मज्जीवनम् भवेत्

प्रसीद त्वम् दयासिंधो दयाम् कुरु दयाम् कुरु ||--1-32

*tEna prItO BavEtsadya@h tatO@2smajjIvanam BavEt prasIda tvam dayAsimdhO dayAm kuru dayAm kuru—1-32*

“By invoking Him as a *SaraNAgata*, the Lord *SrInivAsa* will be pleased and our life will be prosperous. O kind-hearted husband, have mercy on us, have mercy on us”.

ఇతి దైన్యేన మహతా ప్రార్థితోఽహర్నిశమ్ తయా

న స్వీచకార తద్వాక్యమ్ తపోవిघ्नభయాత్తదా ||--1-33

इति दैन्येन महता प्रार्थितोऽहर्निशम् तया

न स्वीचकार तद्वाक्यम् तपोविघ्नभयात्तदा ||--1-33

*Iti dainyEna mahatA prArthitO@2harniSam tayA Na svIcakAra tadvAkyam tapOviGnaBayAttadA—1-33*

In spite of his wife’s pleading, the devotee *dEvaSarma* did not bother about his family fearing that his *tapas* (austerity, meditation, penance, etc.) and pursuit of *Atmaj~nAnam* will be disturbed if he starts paying attention to his family problems.

దీప్త్యా చాదృష్టపాకేన తదురు ర్వాయురాగమత్

పతిప్రతాయామ్ శిశుషు ప్రసన్నః కరుణానిధిః ||--1-34

दिष्ट्या चादृष्टपाकेन तद्गुरु वयुरागमत्

पतिप्रतायाम् शिशुषु प्रसन्नः करुणानिधिः ||--1-34

*dishTyA cAdR^ishTapAkEna tadguru rvAyurAgamat patipratAyAm SiSushu prasanna@h karuNANidhi@h--1-34*

Just at that time, *dEvaSarma*’s guru *vAyu dEva* appeared before his student. The reasons might be: The *vAyu dEva* was either deeply disturbed by the poverty of his student or very much concerned with the misery (due to poverty) of the devoted wife and children of his student.

Sometimes, when the time is right to put an end to the miseries of an individual (*dAridrya pariAram*), the Lord works mysteriously to help him or her. Due to the unperturbed tseadfast devotion to the Lord *vishNu*, *vAyu dEva* might have considered to help him to get out of the misery caused by poverty.

తపోఽవసానే సంప్రాప్తమ్ స్వగురుమ్ జగతామ్ గురుమ్

దృష్ట్వా ముదా దేవశర్మా సహసోత్థాయ చాదరాత్ ||--1-35

तपोऽवसाने संप्राप्तम् स्वगुरुम् जगताम् गुरुम्

दृष्ट्वा मुदा देवशर्मा सहसोत्थाय चादरात् ||--1-35

*tapO@2vasAnE samprAptam svagurum jagatAm gurum dR^ishTvA mudA dEvaSarnA sahasOttham cAdarAt—1-35*

సాష్టాంగమ్ తమ్ ప్రణమ్యాథ బద్ధాంజలిపుటోఽభవేత్  
తతో వాయుః ప్రాహ శిష్యమ్ మధురమ్ వచనమ్ హితమ్ ||--1-36

साष्टांगम् तम् प्रणम्याथ बद्धांजलिपुटोऽभवेत्

ततो वायुः प्राह शिष्यम् मधुरम् वचनम् हितम् ||--1-36

sAshTAmgam tam praNamyAtha baddhAmjalipuTO@2BavEt  
tatO vAyu@h prAha Sishyam madhuram vacanam hitam—1-36

While dEvaSarma was doing the penance, his teacher vAyu dEva, appeared before him. The student dEvaSarma, immediately prostrated before his guru, worshipped him with reverence and started looking for his guru's advice. Pleased very much by his student's invocation, vAyu dEva gave much needed and helpful advice to him in a pleasing tone.

శ్రీమద్వేంకటనాథస్య యాత్రార్థమ్ గచ్ఛ మా చిరమ్  
తేనేహముత్ర తేఽభీష్టసిద్ధిర్భవతీ నాన్యథాః ||--1-37

श्रीमद्वेकटनाथस्य यात्रार्थम् गच्छ मा चिरम्  
तेनेहामुत्र तेऽभीष्टसिद्धिर्भवति नान्यथाः ||--1-37

SrImadvEmkaTanAthasya yAtrArtham gacCa mA ciram  
tEnEhAmutra tE@2BishTasiddhirBavati nAnyathA@h—1-37

“My dear student! You must go on a pilgrimage tour to vEmkaTAcalam immediately without any delay. This trip will not only bring you prosperity and happiness now as well as in the future (i.e., ihalOka sauKyam in this life and para lOka sauKyam [mOksham] afterwards). Never have doubts about the outcome of this pilgrimage. Otherwise, your miseries may not end”.

లక్ష్మీపతే ర్దయాసింధోః బ్రహ్మాదీవరదాయినః

యాత్రాయాంమాస్తు సందేహః శీఘ్రమ్ గచ్ఛ సుభక్తిమన్ ||--1-38

लक्ष्मीपते र्दयासिंधोः ब्रह्मादिवरदायिनः

यात्रायांमास्तु संदेहः शीघ्रम् गच्छ सुभक्तिमन् ||--1-38

lakshmiIpate rdayAsimdhO@h brahmAdivaradAyina@h  
yAtrAyAmmAstu samdEha@h SIGram gacCa suBaktiman—1-38

“The kind-hearted Lord SrIvEmkaTESa, is the husband of lakshmi, the Goddess of wealth and prosperity. He is the benefactor of the Deities like brahma and others. Hence, have faith and dedication and go on this pilgrimage without any more delay”.

ఇతి దేవాద్యుత్తమేన గురుణా వాయునేరితః

ముహుర్ముహురోద్భవతోఽథ విష్ణుయాత్రామహాదరః ||--1-39

इति देवाद्युत्तमेन गुरुणा वायुनेरितः

मुहुर्मुहुर्भोदितोऽथ विष्णुयात्रामहादरः ||--1-39

Iti dEvAdyuttamEna guruNA vAyunErita@h  
muhurmuhurBOditO@2tha vishNuyAtrAmahAdara@h—1-39

గురూకమరమ్ జగ్రాహ గురువాక్యే సదా రతః

గురూపదేశో బలవాన్ గురోరాజ్ఞామ్ న లంఘయేత్ ||--1-40

गुरुक्तमर्थम् जग्राह गुरुवाक्ये सदा रतः

गुरूपदेशो बलवान् गुरोराज्ञाम् न लंघयेत् ||--1-40

gurUktamartham jagrAha guruvAkyE sadA rata@h  
gurUpadESO balavAn gurOrj~nAnam na lamGayEt—1-40

ఇత్యర్థమనుసంధాయ ప్రతనే శేషపర్వతమ్

తత్ర శ్రీవేంకటేశస్య సందర్శనమహాదరః ||--1-41

इत्यर्थमनुसंधाय प्रतस्थे शेषपर्वतम्  
तत्र श्रीवैष्णवेशस्य संदर्शनमहादरः ॥--1-41

ityarthamanusamdhAya pratasthE SEshaparvatam  
tatra SrIvEmkaTESasya samdarSanamahAdara@h—1-41

Thus, preached repeatedly by the famous Deity, the great *guru* *vAyu dEva*, *dEvaSarma* got inspired very much (even prompted very much by his soul [*Atma*]) to undertake the pilgrimage to *vEmkaTAcalam* with great dedication and devotion.

The *Sishya dEvaSarma* got convinced by the *guru*'s words and he did not want to disobey his *guru*'s advice. If one obeys his *guru* sincerely, and follows the *guru*'s advice, one is bound to get the utmost benefit out of that advice (even the presence of the Almighty *SrInivAsa*). He is the *guru* who shows the right path to prosperity (*SrEyassu*) and wisdom (*j~nAna*) leading to *mOksha*. The others are not real *gurus*. Only the real *guru* can show the right path of devotion leading to salvation. It is an established fact that one gets concentration and steadfast faith in the Lord if he or she undergoes proper training from a real *guru* and eventually gets blessed by the *guru* for his or her dedication and devotion and sincerity. Such a sense of devotion and dedication cannot be obtained by reading spiritual books and scriptures alone. If one does not get blessed by his or her *guru*, the individual will only acquire half-baked knowledge (which is not at all good very often). Half-baked knowledge will lead one to ignorance, the root cause of ego. Innocence is better than ignorance.

The devoted *dEvaSarma* was finally convinced by his *guru*'s advice and he went on a pilgrimage to *vEmkaTAcalam* with utmost sincerity, dedication and devotion.

ఆనందజ్ఞానదమ్ విష్ణుమ్ ఆనందమయనామకమ్  
ఆనందేనీ దదర్శాథ ఆనందనిలయాలయే ॥--1-42

आनंदज्ञानदम् विष्णुम् आनंदमयनामकम्  
आनंदेनि ददर्शाथ आनदनिलयालये ॥--1-42

Anamdaj~nAnadam vishNum AnamdamayanaAmakam  
AnamdEni dadarSatha AnamdaniAlayaAlayE—1-42

Lord *SrInivAsa* bestows on an individual worldly happiness (day to day prosperity and wealth disappear after a while) as well as eternal everlasting bliss (*mukti*). The Lord is named as total happiness. The total happiness and the Lord are not two different entities. They are one and the same. The scriptures describe Him as *Anamdamaya svarUpa* (i.e., The Lord is the embodiment of unbounded eternal bliss and happiness). Such a Lord is the only resourceful place (*Anamda nilayam*) for unbounded happiness. Finally *dEvaSarma* visited the abode of total happiness *vEmkaTAcalam* where the *Anamda svarUpa SrIvEmakTESa* resides to bless the devotees on the earth even though the Lord is the omni-present *vishNu*.

విహారంతమ్ శ్రీధరాభ్యామ్ నానాలీలావిలాసినమ్  
భక్తదర్శనమాత్రేణ ప్రసన్నమ్ మందహాసినమ్  
శ్రీవేంకటేశమ్ సందృష్ట్వా భక్త్యా చక్రేఽథ సంస్తుతిమ్ ॥--1-43

विहरंतम् श्रीधराभ्याम् नानालीलाविलासिनम्  
भक्तदर्शनमात्रेण प्रसन्नम् मंदहासिनम्  
श्रीवैंकटेशम् संदृष्ट्वा भक्त्या चक्रेऽथ संस्तुतिम् --1-43

viharamtam SrIdharAByAm nAnAlilAvilAsinam  
BaktadarSanamAtrENa prasannam mamdahAsinam  
SrIvEmkaTESam samdR^ishTvA BaktyA cakrE@2tha samstutim—1-43

In *vEmkaTAcalam*, *dEvaSarma* saw the Lord *SrIvEmkaTESa* with his two amorous wives *SrIdEvi* and *BUdEvi*. The moment, the Lord sees His devotees, His ever smiling face glows with compassionate looks. After seeing the Lord, *dEvaSarma* devotedly prayed.

అథ దేవశర్మకృతా స్తుతిః

దేవశర్మోవాచః

దయానిధే దయానిధే దయానిధే దయానిధే

నమోనమో, నమోనమో, నమోనమో, నమోనమః ||--1-44

अथ देवशर्मकृता स्तुतिः

देवशर्मोवाचः

दयानिधे दयानिधे दयानिधे दयानिधे

नमोनमो नमोनमो नमोनमो नमोनमः ||--1-44

*atha dEvaSarmakR^itA stuti@h*

*dEvaSarmOvAca@h*

*dayAnidhE dayAnidhE dayAnidhE dayAnidhE*

*namOnamO namOnamO namOnamO namOnama@h--1-44*

After seeing the Lord, *dEvaSarma* devotedly prayed thus:

“O kind-hearted Lord who can destroy all demonic thoughts of an individual, who can bestow eternal bliss, who can redeem an individual from *pApa* (bad deeds) and who can bestow the boons for the devotees! My salutations to you, my salutations to you, my salutations to you!!!.”

The word *dayAnidhE* has several meanings. A brief summary of the meanings is provided here as I donot want to overwhelm the readers with detailed *Sanskrit* explanations:

- 1) place for compassion; 2) destroyer of demonic thoughts; 3) one who redeems from bad deeds (*pApa*); 3) bestower of eternal bliss ; 4) who grants all the boons.

The devotee *dEvaSarma* prayed to the Lord (the following *sLOkAs* can be used for daily *pArAyaNa* (prayer) to get blessed by the Lord *SrIvEmkaTESa*):